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INSCRIPTIONS IN GULBARGA.

(By Major T. W. Haig, I.A.)

Gulbarga, which was the capital of the Bahmanī kings of the Dakan from 1347 to 1429 A.D., and was in later times an important frontier fortress of the 'Ādil Shāhī kings of Bijāpūr contains some interesting old buildings, relics of the Bahmanids and the 'Ādil Shāhs, many of which bear inscriptions which are worthy of being recorded. I propose to consider these inscriptions in their chronological order.

(1)

این مسجد مبارک الله تعلی و تبارک بعهد باني مباني و قبلهٔ اقبال سعادات خدائیگان سلاطین علاء الدنیا و الدین ابوالمظفر بهمن شاه عمر الله دولته بناه امیدوار حضر کبریا سیف الدوله شاه زکریا در شهور سنهٔ اربع و خمسین و سبعمائه عمارت کرد - تا ابد الآباد آباد باد بحق عامر بیت معمور و کعبهٔ مشهور

TRANSLATION.

This blessed *masjid* of God, may He be exalted and blessed, was built in the reign of the founder of buildings and the cynosure of the good fortune of blessings, the lord of kings, 'Alā'u-'d-dunyā wa'd-dīn Bahman Shāh, (may God preserve his kingdom,) by him who hopes for favour in the Court of the Almighty, Saifu-'d-daulah Shāh Zakariyā, in the year H. 754 (=A.D. 1353). May it be resorted to to all eternity, in virtue of the Great Architect of the house well filled, the famous *Ka'bah*.

This is, from an historical point of view, the most interesting of the inscriptions at Gulbarga. It records the foundation of a mosque by one who was, apparently, a *darvīsh* of some sanctity, but the stone on which it is cut is now broken into four pieces, and lies by an old shrine just without one of the gates of the fort. It is difficult to decipher and I am not satisfied that the readings are correct in every case, but the important part of the inscription, the name and title of the king in whose reign it was cut, is clearly legible, and removes all doubt as to his correct style. The legend which connected the patronymic *Bahmanī* with the caste-name Brahman is thus shewn to have no foundation in fact.[1]

(2) Next comes a long and well-executed inscription commemorating the completion of the large *masjid*, a building unique among the mosques of India.

بسم الله الرحمن الرحیم قال الله تعالی و تبارک انما یعمر مساجد الله من امن بالله و بالیوم الآخرة و اقام الصلوة و اتی الزکاة الآیة و قال النبي علیه السلام من بنی مسجداً لله بنی الله له بیتاً في الجنة فبموجب سیاق هذة الایة الفرقاني و الحدیث النبوي بنی هذا المسجد لحوج عباد الله الی رحمته و مغفرته و بالهامه اللطیف و توفیقه الشریف رفیع بن شمس بن منصور القزوینی في عهد السلطان المعظم القهرمان المکرم ابي المظفر محمد شاه السلطان بن السلطان شید الله ارکان دولته داعیاً منه التجنب عن السمعة و الریا راجیاً منه القبول بالرحمة و الرضا في الرابع من شهر الاول سنه تسع و ستین و سبعمائه و الله اعلم بالصواب

(1) *Vide* Journal of the Asiatic Society of Bengal, Part I, Vol. LXXIII, Part I, Extra No. 1904.

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TRANSLATION.

In the name of God, the merciful, the compassionate. God, may He be hallowed and exalted, said, "Verily none buildeth mosques to God but he who believeth in God and in the last day and who prayeth and giveth alms," to the end of the verse. And the Prophet, on whom be peace, said, "Whoso buildeth a mosque for God for him God buildeth a mansion in Paradise." In accordance, therefore, with the sense of this text of the *Qur'ān* and the saying of the Prophet, Rafi', the son of Shams, the son of Manṣūr, of Qazvīn, of God's servants the most in need of His mercy and forgiveness, by His favouring inspiration and exalted grace built this mosque in the reign of the great, the invincible, and honoured king Abū-'l-Muẓaffar Muḥammad Shāh, the Sultan, son of the Sultan, may God strengthen the pillars of his kingdom, soliciting from Him avoidance of (the desire for) notoriety and hypocrisy, and hoping from Him acceptance (thereof) in mercy and approval, on the 4th of the first month of the year 769 (*Hijrī*) and God knoweth best what is right.

The date corresponds with September 1, 1367 A.D.

(3) The next inscription, which bears the date A.H. 814 (A.D. 1411-12), is the epitaph of one Ḥājī Maḥmūd, son of Ḥājī Ḥusain, of Lāhaī-jān. It is of no interest from an historical point of view, and need not be transcribed here.

(4)

عجب قلعه ديدم كه مثلش نبود * چنين كه در اقلاع عالم به بست

تحصنت بذي الملك و الملكوت واعتصمت بذي العزة و العظمة و الهيبت والقدرة و الكبرياء
والجبروت دخله في حرز الله و في حفظ الله و في امان الله من شرور الفتن اجمعين بحق كهيعص
بحق حمعسق ولا حول ولا قوة الا بالله العلي العظيم

TRANSLATION.

I saw a wondrous fort, the like of which there was not among the forts built in this world.

May it be fortified by Him to whom belong dominion and power, and may it be protected by Him to whom belong honour and glory and awe and might and grandeur and pride. May it be received under the care of God and the protection of God, and the safeguard of God from the evils of all trials by virtue of كهيعص and by virtue of حمعسق And there is no strength nor power but by means of God, the High, the Great.

This inscription appears over the *Zanjīrī* gate of the fort and is accompanied by some verses no longer legible. The inscription is much weather-beaten and no date can be deciphered, but I am inclined to assign it to the period of the Bahmanī kings.

(5)

الحمد لله رب العالمين والصلوة على رسوله محمد و آله اجمعين

بعهد سلطنت شهنشاه جهان پناه ظل الله مهر سپهر سرافرازي ابو المظفر شاه علي عادلشاه
غازي خلد الله ملكه و سلطانه و افاض علي العالمين برّه و احسانه كمترين بندگان درگاه عزلخان
اين برج دولت عمارت نمود سنه ٩٦٥ ه

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It is not necessary to give a literal translation of this inscription, which consists largely of pious aspirations and the recitation of bombastic titles. The purport of it is that the bastion in the fort, on the inner face of which the inscription is cut, was built in A.H. 965 (A.D. 1557-58), in the reign of 'Alī 'Ādil Shāh I. of Bījāpūr, by one 'Izzat Khān.

(6)

بنا نمود این عمارت در عهد شاه علي عادلشاه سلطان

بموجب امر خدمتگاري کرد العبد ضابطخان سنه ۹۸۱

TRANSLATION.

This building was built in the reign of the king 'Alī 'Ādil Shāh, in accordance with orders received, by the slave Ẓābiṭ Khān, in the year of the *Hijrah* 981 (A.D. 1573-74).

This inscription is cut on a stone which is now let into the wall of a police station near the Bālā Ḥiṣār, and it is not possible to say what the building was the erection of which it commemorates.

(7)

بعهد سلطنت شاه عالیجاه عالم پناه مهر سپهر سرفرازي ابوالمظفر علي عادلشاه غازي

خلد الله ملکه و سلطانه و افاض علی العالمین برّه و احسانه بنا کرده چاه داخل * * *

و دو قطعه برج و یك نشستگاه بدین خندق نزدیك * * * درکار کرد بابا جي ضابطخان

نائب غیبت شهر احسناباد خان اعظم حمید خان بهمني سنه ست و ثمانین و تسعمائه

جمادي‌الاول سنه ۹۸۶ هجري .

As parts of this inscription are obliterated it is not possible to give a full translation, but the purport of the inscription is that Bābājī Ẓābiṭ Khān, lieutenant of Aḥsanābād Gulbarga in the absence of the governor, in the reign of 'Alī 'Ādil Shāh I. of Bījāpūr dug the well to which the inscription relates, built two bastions and laid out a space provided with seats in the year 986 of the *Hijrah* (=A.D. 1578-79). This Ẓābiṭ Khān has been already mentioned in the foregoing inscription. The conjunction of the Hindu title Bābājī with the Muḥammadan title is peculiar and may perhaps indicate that Ẓābiṭ Khān was a converted Hindu. He seems to have been deputy for the Khān-i-A'ẓam, Ḥamīd Khān, *Bahmanī*, an epithet which seems to denote a claim to descent from the Bahmanī kings.

The well to which the inscription relates is known as the *Hār Bāolī*, or "Necklace well" and is now in a ruinous state.

The four inscriptions which follow bear no date, but they all belong to the reign of 'Alī Ādil Shāh I. of Bījāpūr, who reigned from 965 to 988 A.H. (=A.D. 1557-58—1580).

(8)

بنیاد این عمارت برج در عهد شاه علي عادلشاه سلطان

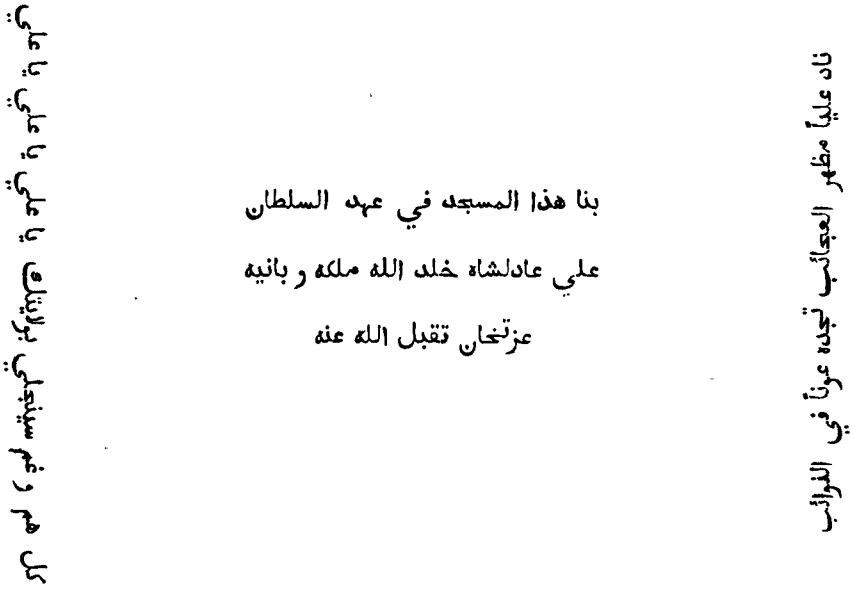
بموجب امر خدمتگاري کرد بابا جي المخاطب ضابطخان نائب غیبت شهر احسناباد

TRANSLATION.

This bastion was built in the reign of the king, 'Alī 'Ādil Shāh, in accordance with orders received, by Bābājī, entitled Ẓābiṭ Khān, lieutenant of the city of Aḥsanābād (Gulbarga).

The peculiarity of Ẓābiṭ Khān's titles has already been noticed. The stone bearing this inscription is built into one of the bastions of the fort.

(9)



TRANSLATION.

This mosque was built in the reign of the king 'Alī 'Ādil Shāh (I.). May God maintain his kingdom. Its founder was 'Izzat Khān. May God accept him!

Proclaim 'Alī as the manifestation of marvels.
He will certainly protect thee in calamities.
Every care and grief will be dispelled
By thy sanctity, O 'Alī, O 'Alī, O 'Alī!

The verses, cut in a conspicuous position and manner, would be evidence, were any needed, of the popularity of *Shī'ah* doctrines during the reign of 'Alī I. The reference to Muḥammad's son-in-law may also be a courtier's *double entendre*.

(10)

بعهد سلطنت شاه عالیجاه عالم پناه مهر سپهر سرافرازي ابوالمظفر
علي عادلشاه غازي خلد الله ملكه و سلطانه
بندهٔ درگاه حاجي عماد خان اين عمارت نمود سنه

TRANSLATION.

In the reign of the exalted king, the asylum of the world, the sun of the sky of honour, the victorious, 'Alī 'Ādil Shāh, (may God preserve his kingdom and his sovereignty!) Ḥājī 'Imād Khān, the slave of the royal court, constructed this building.

This inscription belongs to a house, now in ruins, near the well which bears inscription No. (7). The date is no longer legible.

(11) This is an undated inscription consisting only of the names of the twelve *Imāms* cut on a stone at the head of a tomb. It probably belongs to the reign of 'Alī 'Ādil Shāh I. and is interesting only as a relic of the vogue of the *Shī'ah* religion in Bījāpūr.

(12) This inscription is similar to No. (11) but bears the date A.H. 980 (A.D. 1572-73). It is cut on a stone let into the wall of a mosque known as the Bījāpūr Bakhshī Sāḥib's mosque.

(13) The next inscription is one of Ibrāhim 'Ādil Shāh II.

حضرت نواب کامیاب گردون اقتدار همایون ارفع اقدس اعلی ابراهیم عادلشاه
خلد الله ملکه و سلطانه توجه بزیارت قطب الاقطاب شهباز سرافراز
مخدوم سید محمد حسینی گیسو دراز قدس سرّه فرموده من ثالث شهر محرم الحرام
سنه ۹۸۹ ه مع عساکر مظفر و منصور درین بقعه منزل فرمودند و حضرت علیا زمان مخدومهٔ
جهان والدهٔ نواب فلک اقتدار وسعت شعار و هدایت آثار نظر*(*sic*)فرمودند چشمهٔ آب و باغ باشجار
اثمار بنا فرمودند فی التاریخ از شهر محرم الحرام مشهور سنه ۹۹۴ من الهجرة النبویه علیه السلام
یا رب این آثار درگاه را الی یوم القیام بحرمت النبی علیه السلام
نگاه دارد بمنته و کرمه آمین

In translating this inscription it will be unnecessary to translate bombastic and unimportant titles, while others will call for special consideration.

TRANSLATION.

The Nawwāb Ibrāhīm 'Ādil Shāh (II.)—may God perpetuate his kingdom and sovereignty!—having, with his victorious army, made a pilgrimage to the shrine of the saint Sayyid Muḥammad Ḥusainī, Gīsū Darāz,— may his tomb be hallowed— on the 3rd Muḥarram A.H. 989 (February 7, 1581) on which occasion he halted at this place, Her Highness Makhdūma-i-Jahān, the mother of the said Nawwāb, caused a well to be dug and an orchard to be planted here in the month of Muḥarram A.H. 994 (December-January 1585 86) as an offering.

May the Lord preserve these monuments of the shrine, by His favour and mercy, until the day of resurrection, for the honour of the Prophet, on whom be peace. Amen.

It will be observed that Ibrahim II., although the title *'Ādil Shāh* is affixed to his name and he is honoured with the ejaculatory prayers proper to the royal title is described as "the *Nawwāb*." At this time all real power in the state of Bījāpūr was exercised by the famous Cānd Bibī, who is evidently the princess referred to in the inscription by the title Makhdūma-i-Jahān, and described as the young king's "mother." She was in fact his aunt by marriage, but being queen-regent she probably regarded the king as her adopted son, though she appears to have been so jealous of her power as to grudge him the full titles of royalty.

* نظر is a misspelling for نذر

(14) The following inscription is cut on a stone in a ruinous wall, formerly the wall of a garden, in a suburb which seems to have been known as 'Ādilābād, and to have been built by or for Ibrāhīm 'Ādil Shāh II. :—

بنا نمود بیت عادل آباد یکخانه داخل باغ درپائین در عهد
سلطان ابراهیم عادلشاه غازي بموجب امر خدمتگاري نمود
بابا جي المخاطب به ضابطخان نائب غیبت شهر احسنابان مشهور
سنه اربع و تسعین و تسعمائه هجریه

TRANSLATION.

In accordance with orders received Bābājī, entitled Ẓābiṭ Khān, lieutenant, in the governor's absence, of the city of Aḥsanābād (Gulbarga), built a house in 'Ādilābād, within the garden and below * * in the reign of the king Ibrāhīm 'Ādil Shāh (II.), the *Ghāzī*, in A.H. 994 (A.D. 1586).

There is a *hiatus* after the word پائین . This Bābājī, "entitled Ẓābiṭ Khān," has already been mentioned in inscriptions (6), (7), and (8). He seems to have had a long tenure of office as lieutenant-governor of Gulbarga, and was probably the actual governor while the noble who nominally held the appointment spent his time, and revenues, at the capital.

(15) The following inscription, cut on a stone over the gate of the domed building known as Sidi 'Ambar's dome, near the gate below the great garden, is perhaps a relic of Malik 'Ambar's invasion of the 'Ādil Shāhī dominions; but may be the work of another[1] 'Ambar in the 'Ādil Shāhī service :—

چه خوش دید گنبذ بنا کرد عنبر
سنه ۱۰۰۸ هجري

The inscription is a hemistich. Its language is inelegant and unidiomatic, but its meaning evidently is "How beautiful appeared the dome built by 'Ambar.—A.H. 1008 (A.D. 1599-1600)."

(16) The following inscription, cut on a stone in the *Fatḥ Burj*, or "bastion of victory" is also attributable, I think, to the reign of Ibrāhīm II. though no date is legible :—

الحمد لله رب العالمین والصلوة علي رسوله محمد و آله اجمعین
در عهد سلطنت پادشاه عالیجاه عالم پناه مهر سپهر سرافرازي تاج الدنیا و الدین ابوالمظفر
ابراهیم عادلشاه غازي خلد الله ملکه و سلطانه و افاض علي العالمین برّه و احسانه بندهٔ
درگاه محمد حیدر این برج بدولت تمام نمود

TRANSLATION.

Praise be to God, the Lord of all creatures, and blessings on his prophet Muḥammad, and on all his family ?

In the reign of the exalted king, the asylum of the world, the sun of the sky of honour, Tāju-'d-dunyā wa'd-dīn Abū-'l-Muẓaffar Ibrāhīm 'Ādil Shāh — may God maintain his kingdom and his sovereignty and bestow on all creatures His affection and favour — the slave of the royal court, Muḥammad Ḥaidar, built this bastion of good fortune.

[1] *Vide* Pādishāhnāma, i. 54.

(17) The following inscription is cut on a stone in the bastion on which the gun mentioned in the inscription is mounted :—

این برج طوپ درازده گزي در عهـــد
ابو المظفر ابراهیم عادلشاه خلـــد ملکه ابداً
عمارت کرد برة ملک ملک صندل سنه ۱۰۳۳

TRANSLATION.

This bastion of the twelve-yard gun was built in the reign of the victorious Ibrāhīm 'Âdil Shāh (II.),— may his kingdom be preserved for ever,— by Barah Malik, the son of Malik Ṣandal, in the year H. 1033 (A.D. 1623-24).

Barah Malik was probably a country-born Abyssinian.

(18) The following inscriptions, consisting only of the name of the bastion and pious ejaculations, are cut on stones of the bastion known as *burj-i-nauras* :—

هو الخلیل *

یا بدرح یا بدرح برج نورس

I attribute them to the reign of Ibrāhīm owing to the obvious reference to the name in the ejaculation هو الخلیل.

(19) The following inscription, of the reign of Muḥammad 'Âdil Shāh, is cut on a stone in the wall of the bastion known as *Ghariyālī burj*, or "the clock-maker's bastion" :—

کشاده باد بدولت همیشه این درگاه

هذا القصر نظر *کردهٔ پیر دستگیر اولاد حسین و حسن پشت و پنـــاه اهل دکن
بنده نواز مخدوم دین و دنیا سید محمد حسینی گیسو دراز في عهد السلطان ابو المظفر
سلطان محمد عادلشاه غازي خلد ملکه ابداً و بانیه کمترین غلامان درگاه علي رضا بن
محمد آقا سنهٔ ثمان و خمسین و الف -

May this shrine always remain open in prosperity. This palace is an offering to the saint, the upholder of the descendants of Ḥasan and Ḥusain, the support and refuge of the people of the Dakan, the cherisher of his slaves, lord of the faith and the world, Sayyid Muḥammad Ḥusaini, Gisū Darāz, (having been built) in the reign of the victorious king Sulṭān Muḥammad 'Âdil Shāh, the *Ghāzī*,— may his kingdom be preserved for ever,— and the founder of it was the humblest of the slaves of his court (or, "of this shrine") 'Alī Raẓā, the son of Muḥammad Âqā. A.H. 1058 (A.D.)

The mistake made in inscription No. (13) is repeated here, the word نذر being misspelt نظر.

(20) The following inscription is cut on a stone in the *Kālā Pahār burj*, or "bastion of the black hill" :—

به امر محمد شـــه بحـــرو بر * کزو یافت ملک دکن زیب و فر
سخن سنج نور الله سرخیل ملک * که هست او ز اولاد خیـــرالبشـــر
دگر احسنـــا باد را داد زیب * بتعمیـــر هر برج و دیوار و در
چو تعمیر شد گشت تاریخ سال * شده حصـــن گلبرگه محکم دگر

*Again a misspelling for نذر

TRANSLATION.

By the order of Muḥammad, king of the land and the sea,
From whom the Dakan received adornment and glory,
The poet, may God enlighten the chief of the kingdom,
Who is descended from the prophet,
Again adorned Aḥsanābād
By rebuilding every bastion, wall, and gate.
When the building was completed the date of its completion was found (in the words)
The fort of Gulbarga has once again been strengthened.
The chronogram gives the date A.H. 1066 (A.D. 1655-56).

(21) The following inscription of the reign of Sikandar ʻĀdil Shāh is cut on a stone in a casemate in the *Fīl burj* or "elephant bastion" :—

یا حافظ یا حافظ

بسم الله الرحمن الرحيم

الملكُ لله

در اوائل جلوس سلطان سكندر عادلشاه قادري الغازي
بن علي عادلشاه بحكم آصف زمان خواصخان وزير حكومت
در سنه ثلاث ثمانين الف بندهٔ كمترين درگاه سيدي
سنبل ملک عنبر صوبه‌دار و حواله دار عمارت اين برج فلک
شكـــوه كه مسمى به سكندر برجست نمود سنه ۱۰۸۴ ه

کسی نیک بیند بهردو سرای — که نیکی رساند بخلق خدای

از بنیاد برج داخل كنكره نشستگاه توپ زَ در لارني و يكحجره مستعد كرده شد

TRANSLATION.

O Protector! O Protector!
In the name of God, the merciful, the compassionate.
The kingdom is God's.

In the beginning of the reign of the King Sikandar ʻĀdil Shāh, the Qādirī, the Ghāzī, the son of ʻAlī ʻĀdil Shāh (II.), by the order of the Āṣaf of the age, Khavāṣṣ Khān, minister of the kingdom, issued in the year H. 1083 (A.D. 1672-73), the humblest of the slaves of the Court, Sīdī Sumbul, son of Malik ʻAmbar, Ṣūbadār and Ḥavāladār, built this splendid bastion, which is named the Sikandar bastion, in the year H. 1084 (A.D. 1673-74).

Couplet.

He fares well in both worlds
Who benefits the people of God.

After the founding of the bastion there were built, within the battlements, a gun-embankment, a *dālāvanī*, and a chamber.

I can find no meaning to fit *dūlāvanī* here. It may perhaps be the name of a kind of gun.

Khavāṣṣ Khān was the minister who set Sikandar on the throne and the description of Sikandar as the son of 'Alī 'Âdil Shah was probably intended as an answer to the rumour, fostered by Aurangzib, that Sikandar was supposititious.

The Sīdī Sumbul here mentioned was probably a country-born Abyssinian. His father, Malik 'Ambar, is not to be confused with the great Malik 'Ambar, but was probably identical with Malik 'Ambar "the Bījāpūrī," mentioned in the *Pādishāhnāma* (i. 521) as being employed with the army of Bījāpūr operating against the imperial army besieging Daulatābād.

(22) The following inscription is cut on a stone which was drawn up from an old well when it was being cleaned. It is not clear to what building it refers:—

در عصر پادشاه عالمگیر غازي بنده میر محمد شفیع ولد خواجه میر
بتاریخ بیست و هفتم شهر شعبان سنه سي و هشت مطابق
سنه یکهزار و یکصد و پنج هجري في سبیل الله تیار نمود -

TRANSLATION.

In the reign of the emperor 'Ālamgīr, the *Ghāzī*, the slave Nūr Muḥammad Shafi', the son of Khwāja Nūr completed this on the 27th Sha'bān in the thirty-eighth year of the reign, corresponding with A.H. 1105 (April 24, 1694 A.D.).

(23) This is merely an epitaph on a gravestone, bearing the date A.H. 1108 (A.D. 1697). It is of no historical importance.

(24) The following inscription is cut on a stone in the mosque known as the mosque of Bakhshī Ṣāḥib Bījāpūrī:—

بنائي چاه مسمی خواجه بارلي از محمد صاحب ولد فضیلت مآب عالم صاحب
مرحوم متوطن صوبهٔ دارالظفر بیجا پور در شهر ذیحجه سنه ۱۲۰۳ هجري مقدسه
حسن انصرام یافت عاقبت بخیر باد

TRANSLATION.

The construction of this well, known as the *Khwāja Bāolī*, by Muḥammad Ṣāḥib, son of the late excellent 'Ālam Ṣāḥib, settled in the province of Bījāpūr, the abode of victory, was completed in the month of Zīl-ḥijjah, A.H. 1203 (August-September, 1789 A.D.). May his end be good.

(25) The following inscription is cut on a stone in the wall near the *Khwāja Bāolī*, a well so called in honour of the saint Gīsū Darāz:—

بنائي مسجد و مقبره براه عبد الله محمد صاحب ولد فضیلت مآب
عالم صاحب مرحوم متوطن دارالظفر بیجا پور در شهر ذیحجه سنه ۱۲۰۴ هجري مقدسه
حسن انصرام یافت عاقبت بخیر باد

TRANSLATION.

This mosque and tomb, built for the sake of God by Muḥammad Ṣāḥib, son of the late excellent 'Ālam Ṣāḥib, settled at Bījāpūr, the abode of victory, was completed in the month of Zīḥijjah, A.H. 1202 (September 1788 A.D.). May his end be good.

(26) The following is an inscription at the well known as the *Hāsham Bāolī* :—

چشمهٔ هاشم باولي از فضل رحمن * بنا كرد محمد امان الله خان

سنينش تأمّل چون كردم بدل * بگفتا بلفظ غديرست عيان

TRANSLATION.

The fountain of the *Hāsham Bāolī*, by the grace of God, was built by Muḥammad Amānu-'llāh Khān.

When I pondered in my heart its date I received the reply "the date is clear from the word (pool)."

The chronogram gives the date A.H. 1214 (A.D. 1799-1800).

(27) The last inscription is merely an epitaph of no historical interest bearing the date A.H. 1288 (A.D. 1871-72).

I desire to express my acknowledgements for valuable assistance towards the compilation of this list of the inscriptions of Gulbarga received from the Nawāb Sayyid Ḥusain Bilgrāmī 'Imādu-'l-Mulk Bahādur, who has most kindly revised my translations of the Arabic inscriptions, and from the Nawāb Frāmurz Jang Bahādur, First Ta'alluqdār of Gulbarga, who accompanied me on the occasion of my visit to the fort and very kindly supplied me with rubbings of the inscriptions.

SOME INSCRIPTIONS IN BERAR.

By Major T. W. Haig, I.A.,

Assistant Secretary to the Government of India in the Foreign Department.

I propose in this paper to give an account of such inscriptions in Berar as I have been able to examine. The list is not exhaustive, and in the case of Saṁskṛt inscriptions I have been obliged, owing to my ignorance of that language, to content myself with a reference to them, which will, however, be a sufficient indication to other and better equipped workers in the same field of the localities in which they are to be found. It is desirable that there should be a record of the inscriptions which I now bring to notice, for some of them have suffered severely and nearly all continue to suffer from the effects of the weather. The inscriptions can most conveniently be considered topographically.

I. Gāwīlgaṛh.

Gāwīl was the old fortress-capital of Berar, Elicpūr being the seat of government. Unfortunately the fort contains no old inscriptions, the earliest being one of Fatḥu-'llāh 'Imādu-l-Mulk, the first independent king of Berar. We might have expected to find some record of Aḥmad Shāh Bahmanī I., who, according to Firishta, built the fort in A.D. 1425. The inscription of Fatḥu-'llāh 'Imādu-l-Mulk is above the south-western gate of the fort, the *Pīr Patha* (*Fatḥ*) *Darwāza*, in the filling of the arch. The stone used has suffered much from the weather, and has scaled to such an extent that only small portions of the inscription are legible. It appears, however, that these portions embody the important part of the inscription. The situation of the inscription is unfortunate. The gate over which it is cut stands at the south-western angle of the fort, at the top of the Gāwīl hill, which rises abruptly from the plains, so that the south-west monsoon beats with all its force, throughout the rainy season, on the inscribed stone, which is not protected in any way. It is not easy to say how much longer the existing fragment

of the inscription will remain, but it appears to be too late to adopt any measures for its preservation. So much of the inscription as I have been able, with much difficulty, to decipher, runs as follows:—

* * * * * كنم (؟)

الغ عماد الملک * * بعهد دولت بیغا (؟) محمود شاه آنك (آنکه)

چون فردوس * * * بقلعهٔ گاویل ز سنگ کهن *

که زیر ارست چو ویلي (؟) کرر (؟) قران * * مسجد جامع نباشد برسر حوض

که ارست پاك چو بیت المقدس و معمور و قدرش بدید بنزد خود بگفت بیا ببیت سرور

It is impossible to give a translation of these fragments, but we may gather from them that Fatḥu-'llāh 'Imādu-l-Mulk "built with the old stones," that is to say repaired, "the *jāmi' masjid* at the head of the tank" in the reign of (Shahābu-d-dīn) Maḥmūd Shāh Bahmanī. The date of the work is given in the chronogram بیا ببیت سرور ("Come to the house of joy") and is A.H. 893 (A.D. 1488). Two years later Fatḥu-'llāh 'Imādu-l-Mulk proclaimed his independence. The *jāmi' masjid* in Gāwīl, situated "at the head of the tank," is a fine building with a range of seven arches in front, and was originally covered with twenty-one domes in three rows of seven. It was built, evidently with an eye to effect, on the highest knoll in the fort, where the accommodation for it is insufficient. The western wall has consequently fallen down the steep slope of the knoll, carrying with it a complete row of seven domes. From the conformation of the ground it appears likely that Fatḥu-'llāh 'Imādu-l-Mulk found it necessary to repair similar damage, and it may be remarked that the Government of India would do well in following his example.

The use of the Turkish title *Ulugh* with the ordinary title of Fatḥu-'llāh, who was a Kanarese Hindū by race, and was captured in his boyhood and brought up as a Musalmān, is strange, and perhaps unique.

In the south-western face of the fort there is a fine bastion, known as the *burj-i-Bahrām* or "bastion of Bahrām." It bears an inscription on a stone slab on the inner side of the wall, which is protected from the weather by a stone coping. The inscription runs as follows:—

بکاویل ساخته بهرام برجي * که مثل آن ندیده چشم ایام

رسانده رفعت آنرا بجاي * که کیوان در پناهش کرد آرام

چو کردم فکر تاریخش برآمد * به تاریخش تمام آن برج بهرام

"In Gāwīl Bahrām built a bastion
"The like of which the eye of time hath not seen;
"He carried it to such a height
"That the planet Saturn takes his ease in its shelter.
"When I pondered over the date of its construction it was found
"In the words 'that bastion of Bahrām is completed.'"

The chronogram gives the date A.H. 985 (A.D. 1577). It has been ludicrously misread and misinterpreted in the *Berar Gazetteer*, where, indeed the whole inscription is mistranslated.

By omitting altogether the word آن and by referring تمام to تاریخش instead of to برج in spite of the evident meaning of the sentence, the translator has reduced the chronogram to the words برج بهرام, which give the date A.H. 453 (A.D. 1061). Even then the absurdity was allowed to stand, though it might have been suspected that there was some mistake in an interpretation which made it appear that the bastion was built by a Musalmān little more than half a century after Maḥmūd-i-Ghaznavī's first invasion of northern India and nearly two centuries and a half before the first Muḥammadan invader appeared in Berar.

Bahrām was evidently an officer in the army of Sayyid Murtaẓā Sabzavāri, governor and commander-in-chief in Berar under Murtaẓā Niẓām Shāh of Aḥmadnagar, and was probably *qal'adār* of Gāwīl. In A.D. 1577 Murtaẓā Niẓām Shāh was expecting that Akbar would march on Berar from Ajmīr, and though his apprehensions were premature they justified the expenditure of money and labour on the defences of Gāwīl.

The inner side of a battlement in the outer fort bears an inscription in the Nāgarī or Bāḷbodh character. The letters are well formed but not deeply cut and the rough surface on which they were cut has suffered from the effects of the weather. I could not determine, in the short time which I allowed for the examination of this inscription, whether the language of the inscription was Saṁskṛt or Marāṭhī, but it is probable that the greater part, at least, of the inscription could be deciphered by a good Saṁskṛt or Marāṭhī scholar with some experience in epigraphy. It appears to be modern, and is probably a relic of the time when the fort was in the hands of the Bhoṅsla rajas of Nāgpūr.

II. Narnāla Fort.

The fort of Narnāla, also situate on the southern and highest range of the Gāwīlgaṛh hills, was formerly almost equal to Gāwīl in importance, and is said by Firishta to have been "repaired" when Gāwīl was "built" in A.D. 1425 by Aḥmad Shāh Vali Bahmanī. The following inscriptions are cut over the beautiful *Muḥammadī* or *Māhākalī* gate of the fort:—

(*a*) Upper inscription.

1 في تاريخ الفتح قال الله تبارک و تعالى مَنْ دَخَلَهُ كَانَ اٰمِنًا سنه اثنى و تسعين و ثمانمائة
سبحان الله لا اله الا الله و محمد رسول الله صلى الله عليه و سلم و صلى على جميع الانبياء
والمرسلين و الملائكة المقربين الحمد لله رب العالمين اللهم ارحم على الخلفاء الراشدين المهتدين
اولو الفضل من المؤمنين و من المسلمين ابا بكر[1] الصديق و عمر الفاروق و عثمان و علي المرتضى
و الحسن الرضا و الحسين والشهداء[2] الكربلا و الحمزة و عباس و المهاجرين و الانصار رضوان الله
عليهم اجمعين

حرره محمد عبد الله

(*b*) Lower inscription.

في الزمان[3] السلطن الاعظم المعالي الغازي شهاب الدنيا و الدين محمود شاه بن
محمد شاه بن همايون شاه بن احمد شاه بن محمد شاه الوالي البهمني خلد الله ملكه و سلطنته
و خلافته

كتبه كمال جنگ

[1] *Sic*, for ابى بكر
[2] *Sic*, for شهدا
[3] *Sic*, for زمان

(*a*) "On the date of the victory. Saith the Lord God Most High and Exalted, "Whosoever entereth herein is safe (from fear)." The year 892.

Far removed from imperfections is God. There is no god but the one God, and Muḥammad is the prophet of God,— may God bless and save him, and may God bless all the prophets and apostles and the favoured angels. Praised be the Lord God, the Ruler of the universe. Lord have mercy on the legitimate *khalīfahs*, the rightly guided, exalted over others of the believers and Muslims (namely) Abū Bakr the Truthful, 'Umar the Discriminator, 'Uthmān, and 'Alī the approved of God, and Ḥasanu-r-Raẓa, and Ḥusain, and all the martyrs of Karbalā, and Ḥamzah and 'Abbās, and all those who accompanied (the prophet) in his emigration to Madīnah, and all those who helped (him there). May the acceptance of God be on them all!"

"Written by Muḥammad 'Abdu-'llāh"

(*b*) "In the reign of the great and exalted *Sulṭān*, the *ghāzī*, Shahābu-d-dunyā wa-d-dīn Maḥmūd Shāh, the son of Muḥammad Shāh, the son of Humāyūn Shāh, the son of Aḥmad Shāh, the son of Muḥammad Shāh, the ruler, the Bahmanid; may God perpetuate his rule, his kingdom, and his *khilāfat*."

"Written by Kamāl Jang."

The words فِي تَارِيخ الفتح ("on the date of the victory") at the beginning of the upper inscription probably refer to the slaughter of the Turkī *amīrs* and troops at Bīdar at the instigation of Niẓāmu-l-Mulk Baḥrī, carried out under the orders of Fatḥu-'llāh 'Imādu-l-Mulk, 'Ādil Khān the Dakanī being in actual command of the Dakanī troops. The date of this massacre, from which Yūsuf 'Ādil Khān the Turk was saved by his friend Fatḥu-'llāh 'Imādu-l-Mulk, is given neither by Firishta, nor by the authors of the *Burhān-i-Ma'āṣir* the *Ṭabaqāt-i-Akbarī* and the *Muntakhabu-l-Lubāb*, but it appears, from the sequence of the events recorded by these authors, that it occurred in A.H. 892. It is certain that the words cannot refer to the dreadful massacre of Dakanīs and Ḥabashīs which occurred at the end of this year after their failure to capture Maḥmūd Shāh in his palace.

After the opening words a text of the *Qur'ān* (*sūrah* III. iv. 1) is ingeniously used as a chronogram, and gives the date H. 892, which is immediately afterwards expressed in words. It will be observed that the date of the building of this gate, A.D. 1487, is one year earlier than that of the repairs to Gāwīlgaṛh, which were carried out in 1488, and that Fatḥu-'llāh 'Imādu-l-Mulk proclaimed his independence in 1490. It must not, however, be too readily assumed that these repairs to the principal forts of Berar were a deliberate preparation for rebellion, for the four *ṭarafdārs* who founded independent dynasties do not appear to have been actuated by any feelings of disloyalty to the Bahmanids. On the contrary we find several instances of their loyalty to the persons of the representatives of that dynasty. Fatḥu-'llāh himself in A.H. 912 (A.D. 1506), after sixteen years of independent sovereignty, made obeisance to Maḥmūd Shāh Bahmanī at Kalam in the kingdom of Berar. Yūsuf 'Ādil Shāh always held both treasure and troops at the disposal of Maḥmūd Shāh when he needed assistance, and his son Ismā'īl 'Ādil Shāh, on the occasion on which he gave his sister in marriage to Maḥmūd's son Aḥmad, treated Maḥmūd as his suzerain, and it would almost seem that nothing but his inability to detach Maḥmūd from the pernicious influence of Barīdu-l-Mamālik prevented him from abjuring the kingly title and becoming, as his father had been, a simple subject of the Bahmanī king. Even Kalīmu-'llāh, that shadow of a king whose name closes the roll of the Bahmanids, found when he fled, a suppliant exile, to the court of Burhān Niẓām Shāh of Aḥmadnagar that the glamour of the race of Bahman had not entirely departed. He was treated with exaggerated respect as a royal guest and on some occasions as his host's superior, until Burhān's advisers pointed out to him the folly of lowering his prestige in the eyes of his subjects by doing homage to a youth who could never hope to assert his supremacy. So loth was Sulṭān Qulī Quṭbu-l-Mulk *ṭarafdār* of Gulkunda, to do anything that might savour of treachery against his nominal master

that he refused to join the three *ṭarafdārs* who proclaimed their independence in 1490 and postponed the step until 1512, when there no longer remained the faintest hope that the *rois fainéants* at Bīdar would ever free themselves from the bondage of the Barīds. It was, in fact, this bondage which drove them to rebellion. All were loyal to the person of their sovereign but none would serve the Barīds, who were detested by the Dakanī *ṭarafdārs* as *gharīb* or foreigners, and by the others as upstarts and usurpers. It may be maintained, therefore, that Fatḥu-'llāh in improving his fortresses was preparing to resist the domination of an inferior rather than to rebel against his sovereign.

The lower inscription is principally remarkable for the grotesque inaccuracy of its account of Maḥmūd Shāh's descent. In the first place it omits from his pedigree the name of 'Alā'u-d-dīn Aḥmad Shāh II., for the Aḥmad Shāh mentioned is evidently intended for Shahābu-d-dīn Aḥmad Shāh I., the *Valī*, father of 'Alā'u-d-dīn, and in the second place it errs in making Aḥmad I., the son of Muḥammad Shāh, the fifth king of the dynasty. The paternity of Aḥmad I. and Fīrūz, his elder brother, is not entirely free from doubt. Firishta makes them sons of Dā'ūd, the fourth king, but I venture to think that I have shewn* that the account given in the *Burhān-i-Ma'āṣir* which makes them the sons of Aḥmad Khān, a younger son of the founder of the dynasty, is to be preferred to Firishta's. In any case there is no ground for believing that they were the sons of Muḥammad.

It is said that there was formerly an inscription on the *jāmi' masjid* in the fort, recording the fact that the mosque was built by Mahābat Khān in A.H. 915 (A.D. 1509), but the mosque is now in ruins and the inscription has disappeared.

The following inscription is engraved longitudinally on a gun known as the *nau-gazī top* or "nine-yard gun."

هوالباقي

شاه اورنگ‌زیب عالم گیر

این توپ نه گزي است که در عمل دکهنیان ساخته اند در این ولا

بندهٔ درگاه اتلو بیگ بر قلعهٔ نرناله رسیده در ماه

جمادي الاول سنهٔ یکهزار و نود و یک هجري مقدس

باقبال حضرت خدیو زمین و زمان خداوند جهان و جهانیان

پیر و مرشد حقیقي توپ مرقوم را بر زین استوار نمود

راقمهٔ پهلاد داس کایتهه

The inscription is then continued transversely across the gun, nearer the muzzle:—

و یکصد و پنجاه سال است که این توپ بتسخیر درآمد

تا بهذه الایام هیچکس بالاي زین نکرده بود

"He (God) is the Everlasting One!

The Emperor Aurangzīb 'Ālamgīr.

*J. A. S. B., Vol. LXXIII, Part I, Extra No. 1904.

This is the gun, nine yards in length, which was cast when the Dakanīs ruled, and now the slave of the Imperial Court, Atlū Baig, having arrived at the fort of Narnāla in the month of Jamādi'u-l-Awwal of the year 1090 of the holy *Hijrah*, by the might of his majesty the lord of the earth and the age, sovereign of the world and its inhabitants, the true spiritual guide mounted the aforesaid gun firmly upon the knoll."

(Written by Prālhād Dās, Kāyath.)

"It is a hundred and fifty years since this gun was captured, and until now nobody ever mounted it on the knoll."

It is evident that Atlū Baig was proud of his achievement. The gun, according to the inscription, was captured in A.H. 941 (A.D. 1534-5).

This cannot have been the date of its capture by the Mughals, for Akbar, who was the first of that dynasty to invade Berar and the Dakan, did not ascend the throne till 1556.

The following inscription is cut on a slab let into the wall of a small *masjid* in the fort:—

نواب خورشید جاه

داماد افضل‌الدوله بادشاه

دکهن ۱۴ ماه صفر سنهٔ ۱۲۹۶ هجري

آمده بودند

I refrain from translating this inscription, for it is of no historical interest, and has its counterpart in inscriptions left by other visitors, scribbled on the walls of the mosque and elsewhere.

III. Akola.

Inscriptions at Akola are more numerous than interesting, but merit record for such light as they cast on local history. They are principally to be found on slabs let into the walls of the town and of the citadel, and in some cases are at such a height from the ground and are so weather-beaten that they cannot be reached by the ordinary ladders available or deciphered by means of the best field-glasses. Most of them could probably be deciphered if they could be reached.

The Dahīhāndā gate of the town bears the following inscription:—

در عهد پادشاه اورنگ‌زیب عالم گیر غازي و جاگیر نواب اسد خان وزیر اعظم

و عمل خواجه عبد اللطیف سنهٔ چهل وشش جلوس والا

مطابق سنهٔ یکهزار و یکصد و چهار ده هجري اسد گده باتمام رسید

"In the reign of the emperor Aurangzīb 'Ālamgīr, the *Ghāzī*, the Nawwāb Asad Khān, prime minister, being *jāgīrdīr*, and Kh'āja 'Abdu-l-Laṭīf being manager (of the *jāgīr*), in the forty-sixth year of the reign, corresponding with the year H. 1114 (A.D. 1702-3) Asad Garh ('the fort of Asad') was completed."

The *Pachburja* or "five-fold bastion" bears two inscriptions :—

(*a*) Upper inscription :—

الله باني

در عهد شاه عالم پادشاه غازي و جاگير
نواب اسد سولت[1] عمدهٔ وزراي آصف الدوله
در عمل خواجه عبد اللطيف اختتام يافت
برج نصرت مآب با اسد گده بلب آب ۱۱۲۲

(*b*) Lower inscription :—

محمد الله علی

شد مرمت پایهٔ پنج برجه را * در هزار و یکصد و هشتاد و چار
یا الهي این بنا قائم بود * تا قیامت از براي یادگار

(*a*) "God is the Founder."

"In the reign of the emperor Shāh 'Ālam, the Ghāzī, the Nawwāb of lion-like impetuosity 'Umda-i-Vuzarā Āṣafu-d-daulah being *jāgīrdār* and Kh'āja 'Abdu-l-Laṭīf being manager (of the *jāgīr*), the bastion where victory centres and Asadgaṛh on the river bank were completed, A.H. 1122 (A.D. 1710)."

(*b*) "Muḥammad—God—'Alī."

"The base of the five-fold bastion was repaired
In A.H. 1184 (A.D. 1769-70).
O God! may this building stand fast
Till the day of resurrection, as a memorial."

A bastion in the citadel bears two inscriptions :—

(*a*) Upper inscription :—

در عهد محمد اکبر شاه پادشاه غازي جاگير

* * * *
* * * *
* * * *

"In the reign of the emperor Muḥammad Akbar Shāh, the Ghāzī, * * being *jāgīrdār* * * *."

This inscription is at a considerable height from the ground, and is also partly obliterated by lichen. The whole inscription would probably be legible if the stone were cleaned and examined closely. The Akbar referred to is evidently Akbar II. (A.H. 1221—1235 = A.D. 1806-1820).

(*b*) Lower inscription : –

چون صالح محمد خان * * قدم فرسود
* مکان *
این برج مزین‌تر از قصر فریدون شد

[1] *Sic.* A misspelling for صولت

All that this reading tells us is that the bastion was built or repaired in the time of Ṣālih Muḥammad Khān, who seems to have been *jāgīrdār* of Akola in the reign of Akbar II. Long and careful study might possibly elicit more from this confused and weather-beaten tablet.

The Dihlī gate or *Mokāsa Vēs* bears two inscriptions, one in Persian on its northern side and the other in Marāṭhī on its southern side :—

(*a*) Inscription on northern side :—

بحسن سعي گوئند آپا شد مرتب باب دهلي
بتاريخ ۱۷ ربيع الثاني سنه ۱۲۰۱ هجري مطابق
سنه ۱۱۹۶

"By the good efforts of Govind Āppā the Dihlī gate was built on the 17th Rabī'u-ṣ-Ṣānī A.H. 1201 (A.D. 1787) corresponding with the Faṣlī year 1196."

(*b*) Inscription on southern side :—

स्वस्ति श्री नृप शालिवाहन शके सत्रासें पें अष्टकीं
जी कीं पुण्यतमा पराभव महा संवत्सरा नाम कीं ।
त्या वर्षीं शुभस्थान थोर नगरी आकोल नांवें बरी
जेथें संहित साधु संतदिज ही माहानुभावी धुरी ॥ १ ॥
त्या पुण्यश्री नगरीस उत्तर दिशेलावण्य लावण्यही
केलें द्वार विशाल घाटहि बरागोविंद आपाजिहीं ।
मोकाशी अधिकार पावन जगी नामेंचित्या वेसिसी
जाणावें सकलीं सदा दितपणें मोकासवेसीअसी ॥ २ ॥

TRANSLATION.

"In the happy year 1708 of the Śālivāhan era, known by the auspicious name of Parābhav Saṁvatsara :—in that year, in the blessed and great city of Ākola of good fame, where are gathered pious men and holy men, also Brāhmaṇas and leaders of Mahānubhavas,— to the north of that city was built a large gate of great beauty, as also a *ghāṭ*. The authority of Mokāçī is sacred, (therefore) let this gate be known by all at all times by the name Mokāsa-ves."

The year 1708 of the Śālivāhan era, called Parābhav, corresponded to the *Faṣlī* year 1195-96, to the Christian year 1786-87 and to the *Hijrī* year 1201 (nearly). The *Hijrī* date given corresponds to February 7th, 1787, which is the date of the completion of the gate and the *ghāṭ*.[1]

The bastion known as the *Fatḥ Burj* has the following inscription :—

بسعي لطيف و جمـــال لطيف * تو اين برج محكم مرتّب شناس
بطـــرح الف سال اتمـــام از * بخوان فتح برج محكـم اساس
در عهد پادشاه اورنگ‌زيب عالم‌گير جاگير نواب اسد خان عمل خواجه عبد اللطيف

[1] For the reading and translation of this inscription I am indebted to the kindness of Messrs. D. V. Bhagwat, V. M. Mahājanī, and S. A. Adhikārī.

The meaning of the first couplet with its reference to the name of the builder of the *Fatḥ Burj* Khwāja 'Abdu-l-Laṭīf, is clear, but there seems to be something wrong in the second hemistich of the second couplet, which does not scan and gives a date which is manifestly wrong. Something has probably been omitted by a careless sculptor, who has also omitted the conjunction و from the prose inscription, the translation of which runs as follows :—

"In the reign of the emperor Aurangzīb 'Ālamgīr, the Nawwāb Asad Khān being *jāgīrdār*, and Khwāja 'Abdu-l-Laṭīf being manager (of the *jāgīr*) * * A.H. 1113 (A.D. 1701-02)."

The last figure of the date is not very clear. It might be either 2 or 4, as well as 3, but the difference would be unimportant.

The western side of the wall of the *'īdgāh* at Akola bears the following inscription :—

در عهد پادشاه اورنگ زیب عالم گیر غازي و جاگیر نواب اسدخان
وزیر اعظم بنا کردهٔ خادم المسلمین خواجه عبد اللطیف
سنه یکهزار و یکصد و شانزده هجري عیدگاه باتمام رسید

"In the reign of the emperor Aurangzīb 'Ālamgīr, the Ghāzī, the Nawwāb Asad Khān, prime minister, being *jāgīrdār*, the *'īdgāh* built by Khwāja 'Abdu-l-Laṭīf, the servant of the Muslims, was completed in the year H. 1116 (A.D. 1704-05).

IV. Bālāpūr.

The inscription over the principal gate of the outer fort at Bālāpūr is not easily accessible, and is so weather-beaten that it would probably be illegible, even if it could be examined closely. According to the *Berar Gazetteer* this inscription recorded the fact that the fort was completed in A.D. 1757 (A.H. 1170-71) by Ismā'īl Khān, the first Nawwāb of Elicpūr under the Niẓāms, but the *Berar Gazetteer* is not a safe guide in such matters. It seems probable, however, that the fort was either thoroughly repaired, or "completed" about this time.

The following inscription is cut over the architrave of the *Rauẓah Masjid*, adjoining which is the tomb of the saint Maulavī Ma'ṣūm Shāh :—

رستم دوران که زیر گرز او رستم چو زال * بست رخت سفر عقبی امر حق را امتثال
خواست تا گردد ظهیرالحق و الدینش ظهیر * زان نموده منزل اول جوار ذوالکمال
خلف او مرزا امان و شیر بیگ نامدار * منتش مصروف بر حسنات و فیضست و نوال
مسجدي کش پایه برکرسي وفرشش همچو عرش * بس وسیع و بس رفیع و در محرابش هلال
ساخت بهر معبد اهل تقی ارباب دین * تا بیابد در جنان قصر برین و بیمثال
سال اتمام و بنایش گفت هاتف از سروش * بود از هجرت هزار و هم صد و پنجاه سال

"The Rustam of the age, beneath whose mace Rustam would have been as an old woman,
Departed on his journey to the next world in obedience to God's command,
He desired that he who was known as 'the Supporter of God and of the faith' should become his supporter
And for that reason made the neighbourhood of (the shrine of) that lord of perfection his first heavenward stage.
His successors are (he who is known as) Mīrzā Amān and Shīr Baig the famous,

Whose favour is spent in good works, generosity, and benefits:

A mosque which was founded on the earth and of which the pavement resembled the highest heaven

Right spacious, right lofty, with the new moon for the arch of its prayer-niche,
He built as a place of worship for the pious, the holders of the faith,
That he might obtain in heaven a lofty and unequalled palace,
An angel's voice declared the year of its foundation and completion, A.H. 1150."

These bombastic and insipid verses tell us nothing except that one Mīrzā Amān, entitled Shīr Baig, built the mosque, which by no means deserves the praise bestowed upon it, as a memorial to his father, and in the neighbourhood of the tomb of a saint named Ẓahiru-l-Haqq or Ẓahīru-d-dīn, in A.H. 1150 (A.D. 1737-38). I have not been able to ascertain anything about the founder.

The following lines are inscribed over the gate of the *jāgīrdārs ḥavelī* :—

ز هجرت هزار و صد و پانزده * شد کین در قادري ساخته

بهر که در این دهرکشد سرچو تیغ * بر در قادر ننـــهـــد الدریغ

The verses, as written, do not scan, but the reading is quite clear. The first word of the second hemistich of the first couplet should be شده , *ob metrum*, and this idiom, though inelegant, is characteristically Indian. The verses may be translated as follows :—

"From the *Hijra* one thousand one hundred and fifteen years
Had passed when this *Qādirī* gate was built.
For each one who in this world bears his head erect, like a (drawn) sword
And lowers it not at the gate of the Almighty, (we can but say) 'Alas!'"

The builder of this gate was probably one 'Abdu-l-Qādir, concerning whom I could ascertain nothing.

V. Pātūr Shaikh Bābū.

The inscriptions over the gates of this small town are now illegible.

The following inscription is cut on a slab above the arch of the outer gate of the shrine of Shaikh Bābū :—

این عمارت ساخته بزمان * خان خانان ابن بیرم خان

از کرم کامیاب عالیشان * بود حاکم نعیم بر درویشان

در سنه هزار و پانزده

"This building was erected in the time of the Khān-i-Khānān, the son of Bairam Khān, (and) by means of the liberality of that successful and exalted man.

He was a ruler who was kind to *darvīshes*. A.H. 1015 (A.D. 1606-07)."

In the interior of Shaikh Bābū's shrine the chronogram خالدین فیها gives the date of the saint's death as A.H. 791 (A.D. 1388).

It is said that there was formerly a Saṁskṛt inscription, cut on the rock above the two small caves in the hill near the town, but that the portion of the rock which bore the inscription fell away. The inscription, if it ever existed, has completely disappeared. There are, however, inscriptions on the capitals of the pillars within the caves, but I cannot decipher them.

VI. Malkāpūr.

The gate called *Cāndī-ves* at Malkāpūr has this inscription over it :—

كمل الباب في عمل محمّد معالي خان سنه ١١٤٢

"This gate was finished during the governorship of Muḥammad Ma'ālī Khān, in A.H. 1142 (A.D. 1729)."

VII. Mehkar.

Over the gate called the *Mu'min Darwāza* at Mehkar is the following inscription :—

انما المومنين اخوة فاصلحو بين اخويكم و تقو الله لعلكم ترحمون

"Truly ye, the faithful, all are brethren. So keep peace between both brothers and fear God. He will take you among the blessed." (*Qur'ān* c. xxvi.)

The two last words of the text are utilized as a chronogram, and give the date A.H. 894 (A.D. 1488). This is another instance of a walled town being repaired just before Fathu-'l-lāh 'Imādu-l-Mulk assumed the sovereignty of Berar.

VIII. Shakarkhelḍa or Fathkhelḍa.

The following inscription is cut over the mosque at Shakarkhelḍa, named Fatḥkhelḍa by Āṣaf Jāh Niẓāmu-l-Mulk after his victory over Mubāriz Khān in A.D. 1724.

یافت از لطف خداوند جهان * مسجد ترتیب چون دار القرار
خواستم تاریخ اتمامش زعقل * گفت باد خانهٔ حق پایدار

"By the grace of the Lord of the world
This mosque was built like the eternal abode.
I inquired of my mind the date of its completion
And (my mind) replied 'May the house of God endure'."
The chronogram contained in the last hemistich gives the date A.H. 989 (A.D. 1581).

IX. Rohankheḍ.

The following inscription is cut on the mosque at Rohankheḍ :—

خداوند خان آنکه دست سخایش * نمود از جهان * * سوي فلك
* * * * * * بنا مسجدي ساخت كز فيض ايزد
چو شد ثاني كعبه تاريخ او را * بگفتا فلك ثاني كعبه بيشك

The inscription is so dilapidated that it is not possible to give a complete translation, but fortunately all that is interesting has been preserved. The mosque was built by Khudāvand Khān in the year H. 990 (A.D. 1582). This mosque is very similar to that at Fatḥkhelḍa, just noticed, and was built in the year following that in which the Fatḥkhelḍa mosque was completed. There is little doubt that both are the work of the same architect and the same builder. The Rohankheḍ inscription gives the name of the builder as Khudāvand Khān, and the allusion to his name in the Fatḥkhelḍa inscription is unmistakable.

This Khudāvand Khān was an Abyssinian noble in the service of the Aḥmadnagar kingdom at the end of the tenth century of the *Hijrī* era. He embraced the Mahdavī doctrines, and had great influence as one of the principal supporters of Jamāl Khān. At the battle of Rohankheḍ in A.H. 999 (A.D. 1590-91) when Jamāl Khān, having under his care the young king Ismā'īl Niẓām Shāh, opposed Burhān Niẓām Shāh, Ismā'īl's father, Khudāvand Khān held a considerable command in Jamāl's army, and, after its defeat, bore Ismā'īl away from the field.

Ismā'īl was, however, pursued and captured by his father and Khudāvand Khān was beheaded as a traitor and a heretic.

This Khudāvand Khān is not to be confused with the Khudāvand Khān, also an Abyssinian, who was governor of the province of Māhūr or Southern Berar about a century earlier.

X. Bārsī Ṭākḷī.

At Bārsī Ṭākḷī in the Akola District there is a fine *Hemāḍpantī* temple with a Saṁskṛt inscription giving the date *Śaka* 1098 (A.D. 1179) which is believed by Mr. Cousens to be the date of the construction of the temple.

XI. Sirpūr.

Sirpūr in the Bāsim District has a fine temple of Antarikṣa Pārsvānātha belonging to the Digambara Jaina community. It has a Saṁskṛt inscription with a date which has been read as *Saṁvat* 1334 (A.D. 1406). Mr. Cousens believes that the temple was built at least a hundred years before that time.

I much regret that I have not had an opportunity of examining the inscriptions of Elicpūr of which, I believe, there are several, or of examining the ruins of Sulṭān Murād's town of Shāhpūr near Bālāpūr, which probably contain some.

AN INSCRIPTION IN THE FORT OF DAULATĀBĀD.

(By Major T. W. Haig, I.A.)

At the foot of the fine column known as the *Cānd Minār* in the Daulatābād fort is a small mosque, in the south wall of which is a stone slab bearing the following extraordinary inscription in Persian doggerel:—

بودست یکي بزرگ شاهي * بر مسند سلطنت چو ماهي
بس محتشم و غیور و دانا * کس راچه مجال لا و الا
در معرض که درس گوید * جمشید سخن بترس گوید
احمد شاه بهمنیست نامش * چه جای جم و چه جامش
دارد پسري که در فلك نیست * در خطهٔ بیدرست شک نیست
سلطان علاءالدین است نامش * شیرین تر از انگبین کلامش
بودست مگر یکي ملازم * در حضرت شه ستاده دائم
لفظ چو شکر در چشم پرنور * بسته‌کمري چو ني ستاده از دور
سلطان که بر او نگاه کردي * صد نوع دعاء شاه کردي
روزي مگرش بسري خود خواند * لطفش بنمود و نیز بستاند
گفتا که بجان ودل خود ما ز تو شادیم * واین دولت آباد ترا تحفه بدادیم
یارب که بدین دولت آباد نماني * تا روز قیامت بدل شاد ماني
بنده بس بزرگ و روحاني * یعني پرویز عبد سلطاني

پرویز بندهٔ بزرگ پادشاه بملك نگاه کردن

حکایت کردن پادشاه بملک پرویز

فرمان شده حکم او مرتب * در روز روان شود و در شب
چون سکهٔ لعل او نمودند * ماهي و مراتبش فرمودند
مري سر او شانه کردند * در حال ورا روانه کردند
آمد بدیار دولت آباد * مجموع برادران شدند شاد
بنیاد عمارت بکردند * بستند میان کسان که مردند
بنیاد بناي او سه سال است * زین حرف چربگذري وبال است
تاریخ منار دولت آباد * درهشت صد وچل زنه شد آباد
این عمارت چو دستهٔ گل شد * ز امر پرویز بن قرنفل شد

TRANSLATION.

"There was a great king seated on the royal throne like the moon in the sky, powerful he was, high-minded, and wise; none was bold enough to dispute his commands. In the place where instruction was given Jamshid himself repeated the words, "Fear him." His name was Aḥmad Shāh Bahmanī; what room was there (before him) for Jamshid and his cup? A son he has who is not in the sky; he dwells beyond all doubt in the province of Bīdar. Sulṭān 'Alā'u-d-dīn is his name, whose words are sweeter than honey. There was also, may be, a servant standing ever in the king's presence, his words were like sugar, he had two brilliant eyes, his waist, slender as a reed, was girded, and he stood afar off. When the Sulṭān's glance fell on him he called down a hundred blessings on the king. One day the king called this servant to him, was gracious to him, and praised him; he said, "I delight in thee with my heart and soul, and I bestow Daulatābād on thee as a choice gift. I pray the Lord that thou mayst remain in Daulatābād with a joyful heart till the day of resurrection." The slave was a great and holy man— Parvīz, the slave of the king. A *farmān* was drawn up in accordance with the king's order, which runs by night no less than by day. When this was sealed with a ruby-coloured seal the ensign of the fish was bestowed on the slave, and they combed his hair and immediately allowed him to set forth. He came to the district of Daulātābād and all his brethren rejoiced: they laid the foundation of a building in the midst of the dead. Its construction occupied three years,—to say more would be vexatious. As for the date of the erection of the column of Daulatābād, it was completed in A.H. 849 (A.D. 1445). The building was like a nosegay of roses and was built by the order of Parvīz, the son of Qaranfal."

At the time when this inscription was cut 'Alā'u-d-dīn Aḥmad Shāh, tenth king of the Bahmanī dynasty and son of the Aḥmad Shah, mentioned in the fourth couplet, was reigning at Bīdar. The slave mentioned in the inscription was evidently, from his father's contemptuous name of Qaranfal ("a clove"), a Ḥabashī, or at least half a Ḥabashī, and belonged, therefore, to the party of the Dakanīs, with whom the Ḥabashīs always made common cause, as opposed to that of the "Foreigners," which was composed of Arab, Persian, Turkī, and Mughal adventurers. The bombastic and ridiculous inscription of Parviz may perhaps be of use in fixing the date of two important events in the history of the Bahmanī dynasty, the disastrous expedition to Sangameshwar in the Konkan under the command of Khalaf-i-Ḥasan-i-Baṣrī and the subsequent massacre of the foreigners by the Dakanīs at Cākan. The date of these events is variously given as A.H. 850 (=A.D. 1446) by Firishta, A.H. 858 (=A.D. 1454) by the

author of the *Burhān-i-Ma'āṣir*, and A.H. 849 (=A.D. 1445) by Niẓamu-d-dīn Aḥmad. The inscription furnishes good grounds for believing that the last named date, which is the date of the inscription, is correct. Khalaf-i-Ḥasan-i-Baṣrī, entitled *Maliku-t-Tujjār*, one of the leaders of the foreign party and the most powerful noble in the Bahmanī kingdom, was *ṭarafdār* of Daulatābād until he fell in the jungles of the Konkan. After his death the remnant of the foreigners in his army were massacred at Cākan, where they had been besieged for some time by the Dakanīs under Rāja Rustam Niẓamu-l-Mulk Ghori and Sālār Ḥamza Mushīru-l-Mulk who represented them to the Sulṭān as traitors who had wilfully jeopardized in the Konkan the safety of the whole of the royal army and had retreated to Cākan in order that they might readily transfer their services to the Sulṭān of Gujarāt. The foreigners meanwhile endeavoured to represent the true state of affairs to the king, but their messengers were either intercepted on the road to the capital or on their arrival there were refused admittance to the royal presence by the Dakanīs who, in the absence of the foreign nobles and troops, surrounded 'Alā'u-d-dīn Aḥmad. After the massacre at Cākan Qāsim Beg Ṣaff Shikan, a foreign noble who had escaped the fate of his companions, succeeded, after infinite difficulties in making his way to Bīdar, where he gained an audience of the king and told him the true story of the conspiracy against the foreigners. The king was furious at the deception which had been practised on him and the Dakanī minister who had prevented the presentation of the petitions of the foreigners was executed. Qāsim Beg Ṣaff Shikan received the coveted title of Maliku-t-Tujjār and was appointed to succeed Khalaf-i-Ḥasan as *ṭarafdār* of Daulatābād, whereby the machinations of the Dakanīs were brought to naught. But between the time of the departure of Khalaf-i-Ḥasan for Sangameshwar and the arrival at Daulatābād of the new *ṭarafdār* an interval of little less than a year must have elapsed, and it was probably during this period that Parvīz the African slave recorded his insolent boast. The powers of the *ṭarafdārs* in their provinces were at that time almost absolute, and it is highly improbable that any *ṭarafdār* would have permitted such an inscription as this to be set up in his provincial capital. During the interval between the death of Khalaf-i-Ḥasan and the appointment of Qāsim Beg the Dakanīs and Ḥabashīs were all powerful in the *ṭaraf* of Daulatābād, and it seems likely that Parwīz, who may originally have been sent from Bīdar to Daulatābād to supervise the building of the Cānd Mināṛ and the *masjid* at its base, took advantage of his party's accession to power to inscribe himself lord of Daulatābād, and ensured the permanance of the record by building it into the wall of a mosque, whence none could remove it without the risk of incurring the guilt of sacrilege.

INSCRIPTIONS IN HYDERABAD AND GOLCONDA.

(By Major T. W. Haig, I.A.)

I.—Epitaphs in the Golconda Tombs.

(1) Epitaph of Sultan Quli Quṭb Shāh.

انتقل صاحب هذه الروضة الرضية هوالملک المغفور
السعيد الشهيد الغازي لوجه الله المجاهد في سبيل الله الملک سلطان قلي
المخاطب بقطب الملک المشهور به برحي ملک انار الله برهانه الى جوار رحمة الله يوم الثنين
ثاني شهر جمادي الثاني في سنه ٩٥٠

The owner of this acceptable garden, the fortunate Prince, the martyr, the warrior for God's sake, the striver in God's way, the prince Sulṭān Qulī, entitled Quṭb-ul Mulk and known as Bare Malik (may God enlighten his testimony even to the neighbourhood of His mercy) died on Monday, the 2nd Jamādī-uṣ-Ṣānī, A.H. 950 (= September 3, A.D. 1543.)

(2) Epitaph of Ibrahim Quṭb Shāh.

قد انتقل ساكن هذة الحضيرة العليه العالية
هو السلطان المغفور و الخاقان المرحوم المبرور
المكسو بحلل الرضوان الملك الاله السلطان
ابراهيم قطبشاه انار الله برهانه و اسكنه مع اوليائه
في جنانه الى جوار رحمة الله يوم الخميس الحادي
العشرين من شهر ربيع الثاني ثمان و ثمانين
و تسع مائه من الهجرة النبويه في ٩٨٨

The occupant of this high and exalted tomb, the king whose sins have been pardoned and the prince whose transgressions have been forgiven, who is clad with the garment of acceptance, the king, the demi-god, * King Ibrāhīm Quṭb Shāh (may God enlighten his evidence and cause him to dwell with His saints in His Paradise, in the neighbourhood of the mercy of God) died on Thursday, the 21st Rabī 'II, A.H. 988 (=June 6, A.D. 1580.)

(3) Epitaph of Mirza Muhammad Amin.

قد اتفق ارتحال المغفور المبرور ذي المناقب
العاليه و المفاخر السلطانيه امير محمد امين ابن
السلطان ابراهيم قطبشاه كساه الله حلل المغفرة
والرضوان في يوم الاحد الخامس والعشرين من
شهر شعبان المعظم سنه ١٠٠٤

The death of the prince whose sins are forgiven and pardoned, possessed of exalted rank and royal honours, Amīr Muḥammad Amīn, the son of Ibrahīm Quṭb Shāh (may God clothe him with the garment of pardon and acceptance) occurred on Sunday, Sha'bān 25, A. H. 1004 (=March 27, A.D. 1596.)

هوالباقي

فرمان جهان مطاع عنايت عنوان و حكم آفتاب شعاع مرحمت بنيان از ديوان همايون
خلافت مشحون چنان شرف صدور يافت كه مقدمان و كلكرنيان و رعايای موضع منكلوارم
من اعمال سمط جنول عرف حسن آباد بالطاف شاهانه اميدوار بوده بدانند كه ازراه عنايت
خسروانه كه شامل حال كافه فدويانست از ابتدائي شهور سنه اربع و سبعين و الف حاصل موضع
مذكور را وقف لذكر و روشنائي و حفاظ و خادمان مزار مغفرت پناه جنت مكان نيكنامخان
نموده ايم كه تازمان ظهور حضرت صاحب الزمان صلوات الله عليه من الملك المنان مقرر و جاري
بوده باشد كه عهده داران و كاركنان و ديشپانديان و تهلكرنيان و مقدمان و كلكرنيان سمط مذبور
موضع مذكور را جهت اخراجات لذكر و روشنائي و خادمان و حفاظ مزار غفران پناه مومي اليه
مقرر و معين دانسته بلا عذر جاري دارند و درين باب تاكيدات تمام و قدغن مالاكلام شناسند
و اكر كسي از مضمون فرمان قضا جريان تخلف ورزد بلعنت خدا و نفرين رسول الله گرفتار
خواهد شد ٧ فمن بعد بدله ماسمه فلملمه اعلى

* This expression is unusual, but the reading is unmistakable.

الدين بعد لوهم ن الله سميع عليم تحرير دوازدهم شهر جمادي الثاني سنه ۱۰۸۴ وفات
غفران پناه نيكنامخان دهم ذي حجه سنه ۱۰۸۳ كتبه محمد صادق على كاتب *

(4) Inscription on the headstone of the tomb of Niknam Khan, situated in an enclosure on the plinth of the tomb of Ibrahim Quṭb Shāh.

This decree to be obeyed by the world, commencing in munificence, and this order, issuing like the rays of the sun, originating in mercy, obtained the honour of promulgation from the Court filled with (the attributes of) the *khilāfat*, and is to the following effect:—

Be it known to the headmen, the accountants, and the cultivators of the village of Mangalwāram in the *pargana* of Janwāl, otherwise known as Ḥasanābād, they being in expectation of our royal favours, that we, of our royal generosity, in which all our devoted subjects have a part, have, from the beginning of the year H. 1074, set apart the revenues of the said village as an endowment for the almshouse, the lights, the reciters of the *Qur'ān*, and the servants attached to the shrine of Niknām Khān, whose sins are forgiven and who is now in Paradise, in order that the revenues may be devoted to and expended on these objects until the time of the appearance of the Lord of the Age (the Mahdī), may the blessings of God, the bounteous king, be on him! Now let our officers and servants, the accountants of *parganas*, the *thalkarnīs*, and the headmen and accountants of villages in the above-mentioned *pargana* know that the said village is assigned for the expenses of the almshouse, the lights, the servants, and the reciters of the *Qur'ān* attached to the shrine of the person mentioned, whose sins are forgiven, in order that they may, without excuse, see that they are devoted to this purpose and recognize this order as a complete injunction and most strict enjoinder; and if anybody should disobey this *furmān*, which has equal force with the decrees of fate, he will be overtaken by the curse of God and the imprecation of the prophet. (*Here follows a passage which is not clearly decipherable*). Dated the 12th of Jamādi-uṣ-Ṣānī A.H. 1084 (=September 25, A.D. 1673). The death of Niknām Khān, whose sins are forgiven, occurred on the 10th of Zī Ḥijjah, A.H. 1083 (=March 30, A.D. 1673.)

(5) Epitaph on headstone of a tomb on the plinth of Ibrahim Quṭb Shāh's tomb.

انالله و انا اليه راجعون
حضرت سيادت پناهى مرحومي مغفوري
امير سيد حسن بن مصطفىخان بتاريخ
يازدهم ماه شوال بجوار رحمت حق تعالى
و اصل شدند سنه ۱۰۰۰

"We are God's and to God do we return."

The Sayyid, forgiven and pardoned, Amīr Sayyid Ḥasan, the son of Muṣṭafā Khan, who entered the propinquity of the mercy of God most High on Shavvāl 11, A.H. 1000 (=July 23, A.D. 1592).

(6) Epitaph of Muhammad Qulī Quṭb Shāh.

اعلي حضرت جنت مكانى عرش آشيانى محمد قلي قطبشاه بن ابراهيم قطبشاه انار الله
برهانهما بتاريخ روز شنبه هفتدهم ماه ذي القعدة الحرام سنه ۱۰۲۰ عشرين و الف هجري
برحمت حق واصل شد سن شريفش چهل و نه سال مدت سلطنتش سي و يكسال رحمه الله
تعالى رحمةً كاملةً

His Majesty, whose abode is paradise and whose seat is heaven, Muḥammad Qulī Quṭb Shāh, son of Ibrāhīm Quṭb Shāh (may God enlighten their evidence) was joined to God's mercy

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on Saturday, Zī-'l-Qa'dah 17, A.H. 1020 (=January 24, A.D. 1612). His age was 49 years, and the length of his reign 31 years. May God have perfect mercy on him.

(7) Epitaph of Muhammad Quṭb Shāh.

وفات عاليحضرت جنت مكاني سلطان محمد قطبشاه بن ميرزا محمد امين بن ابراهيم قطبشاه في تاريخ يوم الاحد سيزدهم ماه جمادي الاولى سنه ۱۰۳۵ ولادت با سعادتش در ماه رجب سنه ۱۰۰۱ جلوس همايونش في هفدهم ماه ذي القعده سنه ۱۰۲۰ مدت سلطنتش چهارده سال و شش ماه عمر عزيزش سي و چهار سال و ده ماه

The death of His Majesty, whose abode is paradise, King Muḥammad Quṭb Shāh, the son of Mīrzā Muḥammad Amīn, the son of Ibrāhīm Quṭb Shāh, took place on Sunday, the thirteenth of Jamādī I, A.H. 1045 (=February 11, A.D. 1626). He was born in the month of Rajab, A.H. 1001 (=April, A.D. 1593) and ascended the throne on Zī-'l-Qa'dah 17, A.H. 1020. The period of his reign was 14 years and 6 months, and his age was 34 years and 10 months.

(8) Epitaph of Ḥayāṭ Bakhsh Begam.

وفات جنت مكاني حيات بخش بيكم بتاريخ شب سه شنبه بيست و هشتم ماه شعبان سنه ۱۰۷۷

The death of the lady, whose abode is paradise, Ḥayāt Bakhsh Begam, occurred on the night of Tuesday, the 28th of Sha'bān, A.H. 1077 (=January 22, A.D. 1670).

(9) Epitaph of 'Abdullāh Quṭb Shāh.

تاريخ وفات پادشاه جنت مكان سلطان عبد الله قطبشاه بن سلطان محمد قطبشاه يوم احد سيم ماه محرم سنه ۱۰۸۳ و ولادت باسعادتش بيست و هشتم شهر شوال سنه ۱۰۲۳ و جلوس همايونش يوم الاربعا چهاردهم ماه جمادي الاولى سنه ۱۰۳۵ و مدت سلطنتش چهل و هشت سال و سن شريفش شصت سال ۱۰۸۳

The date of the death of the king, whose abode is paradise, Sulṭān 'Abdullāh Quṭb Shāh, the son of Sulṭān Muḥammad Quṭb Shāh, was Sunday, the 3rd Muḥarram A.H. 1083 (=May 1, A.D. 1672) and his blessed birth took place on Shavval 28, A.H. 1023 (=December 2, A.D. 1614). His auspicious ascension to the throne took place on Wednesday, the 14th Jamādi-ul-awwal, A.H. 1035. He reigned for 48 years and his age was 60 years.

(10) Epitaph of one of the daughters of 'Abdullāh Quṭb Shāh.

وفات بهشت مكاني فاطمه خانم بنت سلطان عبدالله قطبشاه بتاريخ سيزده ماه شوال في ۱۰۸۷

The death of her whose abode is heaven, Fāṭimah Khānum, daughter of Sulṭān 'Abdullāh Quṭb Shāh (occurred) on Shavval 13, A.H. 1087 (=December 20, A.D. 1676).

(11) EPITAPH IN A SMALL TOMB ON THE WESTERN SIDE OF THE GARDEN.

مغفرت پناه برل بنت کلسوم ۱۰۳۷

She whose sins have been forgiven, Baral, the daughter of Kulsūm, A.H. 1037 (=A.D. 1627-28.)

(12) ON A TOMB IN THE GARDEN.

علیا حضرت مریم مکانی خدیجه بنت زهرا بی

Her Highness whose abode is with Mary, Khadījah, the daughter of Zuhrā Bī.

(13) ON ANOTHER TOMB.

علیا حضرت خدیجه مرتبت مریم مکانی بلقیس زمانی صالحهٔ عفیفهٔ رابعهٔ رکعبه ساجده صایمه خانم

Her Highness, in rank like Khadījah, whose abode is with Mary, the Bilqīs of the age the pious, the chaste, the fourth (?) of the Ka'bah, the devout Ṣā'imah Khānum.

(14) ON ANOTHER TOMB.

بنای فاطمه سلطان بنت سلطان محمد امین

"Built by Fāṭimah Sulṭān, the daughter of Sulṭān Muḥammad Amīn."

II.—Inscriptions in and near Golconda.

(1) IN GOLCONDA FORT, IN THE MUSA BURJ.

In the glorious reign of the exalted king, Sulṭān 'Abdullāh Quṭb Shāh, his faithful servant Khairāt Khān founded these *malgīs*,* dug this well, and planted this garden, in the month of Rajab, A.H. 1050 (=November A.D. 1640).

در زمان دولت پادشاه والا جاه سلطان عبدالله قطبشاه و بندهٔ دولتخواه خیرات خان بنای این ملکیها و چاه آب و باغ نمود شهر رجب سنه ۱۰۵۰

(2) INSCRIPTION ON THE *AMBAR KHANA* IN GOLCONDA FORT.

In the glorious reign of the king equal in place to Jamshīd, whose army is like the heavenly host, Sulṭān 'Abdullāh Quṭb Shāh, this granary was completed by the efforts of the slave of the royal court, Khairāt Khān, in the month of Rajab, A.H. 1052 (=October A.D. 1642.).

در عهد دولت پادشاه جمجاه ملایک سپاه سلطان عبدالله قطبشاه بسعی بندهٔ در گاه خیراتخان این انبارخانه باتمام رسید بتاریخ شهر رجب المرجب سنه ۱۰۵۲ ع

(3) INSCRIPTION IN PAVILION AT S.-W. END OF THE *BAND* OF THE MĀN ṢĀHIBAH TĀLĀB, ON THE ROAD FROM KHAIRATĀBĀD TO GOLCONDA.

همواره همت والا همت علیا حضرت سعادت افزای خاندان وفا وعفت خانم آغا بنت میر مقصود علی طبا طبا برارتفاع ارکان

* A local word. *Malgīs* are small shops or houses in a bazār.

اقسام رفاهیت جمهور انام از طبقهٔ خاص و طائفهٔ عوام مبذر
ل و مصروفست بنابرین نظر اعتبار برخواتم امور و عواقب کار
کماشته حوضي در سواد خیرات آباد معمار کرده خوش دا
شت که اصناف ذي حیات آسایش یابند و ثواب جاري آن تا
قیام قیامت بروز کار باقي و ساعي عاید و راجع باشد درین و ۞
لا حوض مذکور بانعام سیادت و نجابت پناه شاه خُرندکار ابن
سیادت و معالي دستگاه شاه محمد الحسیني مقرّر فرموده ایم في ۱۰۳۴
غرض نقشیت کزما باز مانده * که هستي را نمیبینم بقاي

The magnanimous inclination of Her Highness, who increases the prosperity of the faithful and chaste family, Khānum Aghā, the daughter of Mīr Maqṣūd Ālī Ṭabaṭabā, has ever been directed to raising the columns of all descriptions of (buildings for the) benefit of all people, both gentle and simple. Therefore, having in view the end of things and the conclusion of all earthly tasks, she has been pleased to construct a tank in the neighbourhood of Khairātābād, in order that all living things may be comforted thereby, and that the continual reward of this good work may remain throughout time until the resurrection and may benefit and assist her; and at this time she has presented this tank to the noble Sayyid Shāh Khundgār, the son of the exalted Sayyid Muḥammad, the Ḥusainī. We have decreed this in the year H. 1034 (=A.D. 1624-25.)

The object of this gift is a memorial of us which may remain,
For I see no hope of continuance in existence.

This inscription is repeated in the pavilion at the N. E. end of the *band*, but lines 8 and 9 are there omitted.

Khānum Aghā was the wife of Mīrzā Muḥammad Amīn, sixth son of Ibrāhīm Quṭb Shāh and father of Muḥammad Quṭb Shāh.

III.—Inscriptions in Hyderabad.

(1) Inscription over the gate of *Jami 'Masjid*, Hyderabad.

جهانداري بشاهان شهر یاري * که نیکي دیده در عهدش نکوئي
دل آسایش کند جان پاره گردد * زلعلش سر زند چون گفتگوي
زمین را رشک جنت گردانیده * گلستان ارم گردیده روي
بامر عالي خود مسجدي ساخت * که در سقفش فلك گردیده گوئي
مگر درپیش صحن او نماید * تقاضاي مسلماني علوئي
کسي پرسد اگر تاریخ او را * زهي عالي بناي خیر گوئي ؟
تمام گشت بسعي ملک امین الملك - حرره بابا خان

The Lord of the world and king of kings.
In whose reign the good man saw that which was good.
He who gives ease to hearts, and at the same time rends souls in twain.
When his ruby lips open in speech.

Who has made this earth the envy of Paradise.
By displaying in it his own face, the rose garden of Paradise.
By his own exalted order built a mosque under the roof of which one would say that the heavens revolved.
Before its courtyard, one would say,
That the king invited all to accept Islām.
Should any ask the date of its foundation,
Reply "Behold the lofty and beneficent building."

It was completed by the efforts of Malik Amīn-ul Mulk. Written by Bābā Khān.

The chronogram gives the date A.H. 1006 (=A.D. 1597-98.)

(2) On the Lāiq-ud-Daulah Bridge.

تاريخ آغاز بناي پل

يارب اهد نا الصراط المستقيم سنه ۱۲۷۰

بعهد افضل الدوله بهادر * نظام الملک آصفجاه دوران
الهي تابوده تابان مه و خور * بود خورشيد اقبالش درخشان
نکو ديوان او مختار ملک است * که نيکي رابود هر حال خواهان
بود کرنيل ديودسن بهادر * سفير نيکدل ذي شوکت و شان
زحسن راي مستر مارت اين پل * بناشد همچو طاق هفت ايوان
صراط مستقيم رود موسي * زمعني مصرع تاريخ برخوان
بدست چراغ علي کنده شد

The date of the foundation of the bridge.

"Oh! Lord, direct us in the right way."

In the time of Afzal-ud-Daulah, Bahādur, Nizām-ul-Mulk, the Asaf Jāh of the age.

O, God, grant that, so long as the sun and the moon may shine, the sun of his prestige may continue to shine. His worthy minister is the factor of the State (Mukhtār-ul-Mulk, better known as Sālār Jang), who in all circumstances desires the good. Colonel Davidson was the good-hearted ambassador, possessed of honour and dignity. This bridge, which resembles the arch of the seventh hall of heaven, was built after the design of Mr. Mart; the straight way over the river Mūsī; and from this distich one may ascertain the date of its completion.

The chronogram gives the date A.H. 1270 (=A.D. 1853-54).

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